

*F. Inequality of treatment*

112. Regarding the alleged inequality of treatment in the Canal Zone, we are unable, on the basis of the limited materials placed before us, to reach a specific conclusion. We feel, however, that we should convey certain clear impressions we have formed.

113. Since the construction of the canal, separate communities have lived on two sides of what is known as the Canal Zone Border. On the one side U.S. citizens in the Canal Zone, and on the other Panamanians in the Republic of Panama. Over the years it has given rise to a divergency in the way of life, in the economy, and in the outlook of the two peoples living in close proximity and yet in virtual isolation from each other. It is unfortunate that the U.S. citizens who have lived all their lives in the Canal Zone, and, perhaps more particularly, the second and third generation U.S. citizens who were born and raised in the Canal Zone, have developed a particular state of mind not conducive to the promotion of happier relations between them and the people of Panama. Indeed, on the contrary, this particular state of mind has resulted in building up resentment over the decades which has found expression in the type of unbalanced attitudes on both sides such as on the subject of flying their respective flags, as was demonstrated during the unfortunate days covered by this report, and also for some considerable time previously. The passage of time, instead of assuaging these conflicting tendencies, appears to have aggravated them. Tension and resentment have increased in a vicious circle and have not been improved by certain reactions of the Panamanians.

114. We cannot help feeling that the United States, having regard to the special situation it occupies in the world, and with its resources and ideals, should reflect upon these sad facts and take effective steps to make possible a reorientation and change in the outlook and thinking of the people living in the Canal Zone. Undoubtedly this is a difficult and uphill task but it would yield rich dividends in healthier relations with the people of Panama. The Government of Panama and the life and economy of Panama is in many ways so closely tied to the Panama Canal that it would not be out of place to suggest that the Panamanian Government and Panamanian people should also reflect upon the facts as they appear to impartial observers and should exercise tolerance, moderation, and understanding in their relations with the U.S. and Canal Zone authorities.

115. In conclusion we express the fervent hope that in some small measure our work will contribute to the growth of understanding, cooperation and amity between the two countries and their peoples, so that they may move forward in the furtherance of their mutual vital interests.

A. D. BELINFANTE.  
GUSTAF PETRÉN.  
NAVROZ VAKIL.

## MEMBERS OF INTERNATIONAL COMMISSION OF JURISTS

Mr. Speaker, I now submit for the Record the list of members of the International Commission of Jurists which selected the three-man investigating committee, and the Commission's own statement of its identification and purpose, as follows:

The International Commission of Jurists is a nongovernmental organization which has consultative status, category B, with the United Nations Economic and Social Council. The Commission seeks to foster understanding of and respect for the rule of law. The members of the Commission are:

Joseph T. Thorson, former president of the Exchequer Court of Canada (honorary president).

Vivan Bose, former judge of the Supreme Court of India, president.

A. J. M. Van Dal, attorney at law at the Supreme Court of the Netherlands, vice president.

Jose T. Nabuco, member of the Bar of Rio de Janeiro, Brazil, vice president.

Sir Adetokunbo A. Ademola, Chief Justice of Nigeria.

Arturo A. Alafritz, Solicitor General of the Philippines; former president of the Federation of Bar Association of the Philippines.

Giuseppe Bettiol, member of the Italian Parliament; professor of law at the University of Padua.

Dudley B. Bonsai, U.S. district judge of the Southern District of New York; past president of the Association of the Bar of the City of New York.

Philippe N. Boulos, Deputy Prime Minister, Government of Lebanon; former Governor of Beirut; former Minister of Justice.

U Chan Htoon, former Judge of the Supreme Court of the Union of Burma.

Eli Whitney Debevoise, attorney at law, New York; former General Counsel, Office of the USA High Commissioner for Germany.

Sir Owen Dixon, former Chief Justice of Australia.

Manuel T. Escobedo, professor of law, University of Mexico; attorney at law; former president of the Barra Mexicana.

Per T. Federspiel, attorney at law, Copenhagen; Member of the Danish Parliament; former President of the Consultative Assembly of the Council of Europe.

Thusew S. Fernando, Judge of the Supreme Court of Ceylon; former Attorney General and former Solicitor General of Ceylon.

Isaac Forster, judge of the International Court of Justice, The Hague; former Chief Justice of the Supreme Court of the Republic of Senegal.

Fernando Fournier, attorney at law; former president of the Bar Association of Costa Rica; professor of law; former Ambassador to the United States and to the Organization of American States.

Oswaldo Iñanes Benítez, Judge of the Supreme Court of Chile.

Hans-Heinrich Jescheck, professor of law; director of the Institute of Comparative and International Penal Law of the University of Freiburg/B.

Jean Kréher, advocate at the Court of Appeal, Paris, France; vice president of the World Federation of United Nations Associations.

Sir Leslie Munro, former Secretary General of the International Commission of Jurists; former President of the General Assembly of the United Nations; former Ambassador of New Zealand to the United Nations and United States.

Paul-Maurice Orban, professor of law at the University of Ghent, Belgium; former Minister; former senator.

Stefan Osusky, former Minister of Czechoslovakia to Great Britain and France; former Member of the Czechoslovak Government.

Lord Shawcross, former Attorney General of England.

Sebastián Soler, attorney at law; professor of law; former Attorney General of Argentina.

Purshottam Trikamdas, senior advocate of the Supreme Court of India; sometimes Secretary to Mahatma Gandhi.

H. B. Tyabji, barrister at law, Karachi, Pakistan; former Judge of the Chief Court of the Sind.

Terje Wold, Chief Justice of the Supreme Court of Norway.

Secretary General Seán MacBride, former Minister of Foreign Affairs of Ireland.

Administrative Secretary Edward S. Kozera, former lecturer in Government, Colombia University.

## RECENT PUBLICATIONS OF THE INTERNATIONAL COMMISSION OF JURISTS

Finally, Mr. Speaker, I submit the Commission's listing on the back of this report of the recent publications of the organization and of some of the special studies it has made. Again, I might say, I am doing this in order to provide the full documentation:

## RECENT PUBLICATIONS OF THE INTERNATIONAL COMMISSION OF JURISTS

Journal of the International Commission of Jurists: Volume IV, No. 2 (spring-summer 1963): "Reflections on the Rule of Law and in Particular on the Principle of Administrative Action; Reflections on the Rule of Law"; "Judicial Power and the Authority of the State in the Federal Republic of Germany"; "The Principle of Legality: The Rule of Law—Myth or Reality?"; "The Rule of Law: New Delhi-Lagos-Rio de Janeiro, Some Reflections on a Journey with Excursions to Chicago and Warsaw"; "The Evolving Concept of the Rule of Law—An American View"; "Some Thoughts on the Rule of Law"; "Austria and the European Convention for the Protection of Human Rights and Fundamental Freedoms"; "Problems Involved in the Protection of Fundamental Human Rights and Liberties in the Practice of the Italian Constitutional Court"; "The Ombudsman in New Zealand" (part II); "A Chronicle of Constitutional Cases: Judicial Review of the Constitutionality of Electoral Laws." Document: "Report on a Seminar," book reviews.

Bulletin of the International Commission of Jurists: No. 19 (May 1964): "United Nations"; "Aspects of the Rule of Law in Algeria, Cuba, Czechoslovakia, Japan, New Zealand, Poland."

Newsletter of the International Commission of Jurists: No. 15 (February 1964): Appointment of new Secretary-General; members of the Commission; missions and tours; observers; press releases: South Africa, Ghana, Cuba, Haiti, Ceylon, United States of America, United Nations. Essay contest; organizational notes, publications, law student seminars.

## SPECIAL STUDIES

"The African Conference on the Rule of Law" (June 1961): Report on the first African Conference on the Rule of Law, held in Lagos, Nigeria, January 1961.

"The Berlin Wall: A Defiance of Human Rights" (March 1962): The report consists of four parts: "Voting With the Feet"; "Measures To Prevent Fleeing the Republic"; "The Constitutional Development of Greater Berlin" and "The Sealing off of East Berlin." For its material the report draws heavily on sources from the German Democratic Republic and East Berlin: their acts, ordinances, executive instruments, published court decisions and excerpts from the press.

"South African Incident: The Ganyile Case" (June 1962): This report records another unhappy episode in the history of the arbitrary methods employed by the Government of South Africa. In publishing this report the Commission seeks to remind its readers of the need for unceasing vigilance in the preservation and assertion of human rights.

"Cuba and the Rule of Law" (November 1962): Full documentation on constitutional legislation and criminal law, as well as background information on important events in Cuban history, the land, the economy, and the people; part 4 includes testimonies by witnesses.

"Spain and the Rule of Law" (December 1962): Includes chapters on the ideological and historical foundations of the regime, the single-party system, the national syndicalist community, legislative power, powers of the executive, the judiciary and the bar, defense

of the regime, penal prosecution of political offenses, together with eight appendices.

#### ANTIRELIGIOUS CAMPAIGN IN THE SOVIET UNION

Mr. LINDSAY. Mr. Speaker, I ask unanimous consent to proceed for 20 minutes.

The SPEAKER. Is there objection to the request of the gentleman from New York?

There was no objection.

Mr. LINDSAY. Mr. Speaker, a few months ago Francois Mauriac, the Catholic novelist, told a meeting of Christians in Paris that, "In Moscow Christ is in agony. We must not sleep at such a moment." Mauriac was calling their attention to the intensified antireligious campaign now underway in the Soviet Union—a campaign in which all religions are being subjected to increasing restrictions, forms of interference and destructive social pressures. In the case of the Jewish people, particular pressures are being brought to bear to prevent the normal maintenance and development of their religious, social, and cultural life.

Mr. Speaker, there is nothing surprising in the Soviet Union's campaign against religion. For years the Russian Orthodox Church and other religions in the Soviet Union have existed in a hostile context of official antireligious ideology and propaganda. Nor is anti-Semitism new in Russia. Stalin, for example, played on anti-Semitic emotions when it suited his purposes. Such practices existed—and exist—despite the Soviet Constitution, which theoretically guarantees freedom of religion for believers and cultural freedom for national minority groups. But in recent years the campaign against religious institutions and Soviet Jewry has been intensified. The campaign has reached a stage where world attention must be paid. For what is involved here is an effort to obliterate the cultural traditions and values of a people, and to wipe out the legitimate institutions of people who wish to believe in God. This raises a moral issue in which people the world over are bound up and involved. The Soviet Union must not commit crimes against the human spirit without receiving the rebuke of a concerned world opinion.

How does this antireligious campaign work? On one level, Soviet publications carry articles attacking religious observances, ridiculing believers and even accusing them of anti-Government activities. Similar attacks are featured on Soviet radios and television and in public lectures. They are supplemented by atheist propaganda in the schools, where children are taught from the earliest grades that adherence to a religious faith is immoral and evidence of weakness or even depravity.

The results of this campaign have been profound. Thousands of churches, Russian Orthodox and others, have been closed and destroyed. In the last 2 years the number of churches closed has totaled more than 7,500, about 50 percent of all existing churches. Children are often prevented from being baptized

and receiving any religious instruction, even from their parents. They often are not permitted to attend church services from ages 3 to 18. Priests, rabbis, and various religious leaders are persecuted. Monasteries are being closed. By 1962, the number of monasteries had fallen from 87 to about 30, and the figure keeps falling. The number of synagogues is being quietly reduced. Further, believers increasingly suffer from various forms of persecution.

But the Soviet assault on religion has gone far beyond propaganda and the application of social pressure. Without violating the letter of Soviet law, which is supposed to guarantee Russian citizens freedom of conscience, Soviet authorities have been able systematically to close and destroy churches and synagogues through a number of arbitrary decrees and administrative measures. For example, a recent decree forbids priests from serving several parishes at once. Thus, deprived of their officiating ministers, the churches were declared inviable and were closed.

Another technically legal method of closing churches and synagogues is crushing the clergy and rabbis with taxes. Religious leaders have been subjected to taxes which go as high as 83 percent of their gross income. Sometimes Soviet authorities declare as obsolescent religious buildings which are in perfect shape. When the parishes are unable to finance immediate restoration of the buildings they are closed down. At times the buildings are closed in a quite brutal manner. Militiamen appear, isolate the monastery, and drive out the monks and nuns. Those monks and nuns who have homes are asked to return to them, but those who have nowhere to go are often confined in psychiatric asylums.

The reasons for Russia's stepped-up campaign against the Russian Orthodox Church, Judaism, and the country's other religions are not hard to find. They can be found in the simple, if paradoxical, fact that religion, up until a few years ago, had been spreading in the Soviet Union. This is clearly revealed in a 1963 decree of the party central committee providing for intensification of the struggle with religion. The decree is remarkable for its admission that a significant part of the Soviet population still adheres to religion and that, although alien to the nature of Communist society, "religious ideology afflicts important aspects of the intellectual life" of the people.

To counter the spread of religion in the Soviet Union, the party central committee stressed the absolute necessity of "creating an appropriate system of education in scientific atheism, which would embrace all age groups and strata of the population and prevent the propagation of religious ideas, especially among children and minors." As outlined by a 1964 Pravda editorial, the new measures to be taken are the creation of an Institute of Scientific Atheism attached to the central committee, opening of chairs or departments of atheism in universities at the beginning of the academic year 1964-65, and urging training of a part of the students of historical and philo-

sophical departments of universities and educational institutions as teachers of atheism. Further, the drawing of writers, artists, and cultural workers into more active antireligious work in literature, painting, and theatrical and film arts, is being planned. The Pravda editorial said that:

It is the urgent task for party organization to struggle persistently for the liberation of the mind of every believer from the opium of religion.

While all religions in the Soviet Union exist very precariously, none has been subject to more persecution and pressure than Judaism. Anti-Semitism in Russia is not new, but since 1961 official pressure against Jewish religious institutions and practitioners has been systematically stepped up. During 1961, the synagogue presidents in six major provincial cities were deposed, six lay religious leaders in Moscow and Leningrad were secretly arrested and later sentenced to lengthy prison terms for alleged espionage. In 1962 a trade union paper charged these devout religious Jews were agents of Israeli spies who, in turn, were described as tools of American intelligence. Later in 1962 the Moscow synagogue announced that the public baking and sale of matzah—the unleavened bread indispensable to the observance of the Passover—would be forbidden. The Soviet propaganda line is that Jewish religious holidays, and Passover in particular, are subversive. A typical slogan is that "Judaism kills love for the Soviet motherland."

The status of Soviet Jewry is complicated by the fact that the Soviet Union officially recognizes Jews as a nationality. The nationality listed in their identity documents is that of "Jew." The plight of Soviet Jewry provides a perfect example of the gap between Communist theory and Communist practice. For example, Soviet nationalities policy is based on legal recognition of the right of all nationalities within Soviet borders to cultural freedom. But the Soviet regime denies to the Jews and the ethnic-cultural rights that are generally accorded other Soviet national minorities. Their distinctive language activities and community institutions have been reduced to almost zero, unlike those of other national groups. Anything more than the present minimal level of Yiddish language activities is discouraged.

In addition, Jews are not permitted any sort of national or provincial organization, secular or religious, such as other nationality groups and the recognized religious sects have had. Press treatment of synagogues, and of reference of Jewish identity generally has almost always placed them in an unfavorable context. Worship is circumscribed by the paucity of synagogues and rabbinical training.

In fact, it is in the realm of rabbinical training where Jews suffer particular discrimination. It was not until 1957 that the Jews were able to establish their first institution for the training of rabbis. At that time, a rabbinical academy was established as an adjunct of the great synagogue in Moscow. Since then, however, no more than two men

have been ordained as rabbis, and neither has been allowed to function as a synagogue leader.

Discrimination against Jews pervades every area of Soviet life. While Jews are well represented in the artistic and scientific professions, and are relatively numerous in the middle levels of the economic hierarchy, they face obstacles in moving into the upper realms of Soviet life. For example, they are virtually excluded from "security sensitive" areas of the bureaucracy and the army. Soviet Jews are attacked from many sides. Press campaigns against Judaism develop the image of the Jew in anti-Semitic stereotypes. Most blatant of these offensive stereotype is that of Jews as money worshippers. Also, the existence of Israel renders Soviet Jews vulnerable to official attack on grounds of divided loyalty, yet emigration is forbidden. Contacts with foreigners are discouraged because Jews are suspected for having ties with Western Jewry.

Perhaps the peak of the Soviet campaign against the Jews came during the economic trials of 1961, when capital punishment was instituted for such offenses as embezzlement of state property, currency speculation and bribery. Soviet press reports emphasized the Jewish identity of some of the defendants, an emphasis intended for the notice of Soviet Jews and those elements of the Soviet citizenry which retains strong anti-Semitic prejudices. By early 1963, 36 such trials had been reported in 26 different cities. In the trials, death sentences were meted out to 70 individuals—of whom at least 42 were Jews. What was the reason for this? Some observers speculated that Soviet motives in publicizing these economic crimes is that the government wanted to frighten potential economic "criminals" by the harsh penalties while at the same time deflecting adverse public reaction to the penalties by playing upon anti-Semitic sentiment.

The Soviet anti-Semitic campaign is, as Mark Decter observed last year in Foreign Affairs quarterly, an effort "to intimidate and atomize Soviet Jewry, to isolate it both from its past and from its brethren in other parts of the world, to destroy its specifically Jewish spirit."

The reasons for this campaign are to be found in the contradictions of the Soviet world-view and current Soviet policies. As Decter adds:

Soviet policy places the Jews in an inextricable vise. They are allowed neither to assimilate, nor live a full Jewish life, nor to emigrate (as many would wish) to Israel or any other place where they might live freely as Jews. The policy stems, in turn, from doctrinal contradictions abetted by traditional anti-Jewish sentiments.

On the one hand, the authorities want the Jews to assimilate; on the other hand, they irrationally fear the full penetration of Soviet life which assimilation implies. So the Jews are formally recognized as a nationality, as a religious group, as equal citizens—but are at the same time deprived of their national and religious rights as a group, and of full equality as individuals.

The paradox of Soviet encouragement of anti-Semitism is that it has provided the younger generation of Russian intel-

lectuals, writers, and artists with a moral cause. The most dramatic example of protest came in 1961 with the publication of the poem, "Babi Yar," named after a vale on the outskirts of Kiev where thousands of Jewish martyrs were slaughtered by the Nazis in 1941. The poem, by Yevyegry Yevtushenko—one of the most popular young Soviet poets—is an indictment of anti-Semitism both historically and as a reality in current Soviet society. Although Yevtushenko is not a Jew, he identifies himself with persecuted Jewry throughout history. He writes:

"Today I am as old as the Jewish people  
It seems to me now that I am a Jew \* \* \*

He closes:

"Let the Internationale ring out  
When the last anti-Semite on earth is buried.  
There is no Jewish blood in mine,  
but I am hated by every anti-Semite as a Jew.  
And for this reason  
I am a true Russian."

In this poem, Yevtushenko is declaring the existence of a historic Jewish people—a fact which Soviet doctrine denies. And he is declaring the existence of a history the Jewish people are prevented from learning. As a result, Premier Khrushchev last year accused the young poet—although a loyal Marxist—of political immaturity and ignorance of historic facts about Babi Yar.

Mr. Speaker, world attention must be focused on the Soviet Union's current campaign to eliminate the practice of religion and erode historic Jewish values and institutions. If nothing else, history tells us that man does not live by bread alone. The Soviet Union's effort to wipe out the Russian citizen's religious life is an effort to do no less than to wipe out an essential facet of the human personality. At the same time, we must be especially sensitive to the plight of Soviet Jewry. For, as Yevtushenko tells us, we are all Jews, we are all bound up in the same quest for liberty, morality, and justice.

As a country, we have by no means solved all our own problems regarding minorities. Yet the contrast between the United States, which attempts to promote tolerance among its citizens, and the Soviet Union, which plays upon the prejudices of its citizens for political ends, must be noted. At this time moral pressure must be applied on the Soviet Union to dissuade it from its present course of obliterating the cultural identity of a people and the religions of all Russians who happen to be believers. Mr. Speaker, this would be no empty gesture. The Soviets do at times demonstrate their sensitivity to moral indignation when it is mobilized on a large enough scale. When it suits their political objectives, the Soviets do worry about their image in the international arena. A recent example of this followed the publication last year of the Soviet anti-Semitic book, "Judaism Without Embellishment," published by the Ukrainian Academy of Science. Interestingly, the Communist Parties in the United States, France, Italy, and Holland condemned the book as an incitement of anti-Semitism. The book was attacked

for containing anti-Jewish caricatures reminiscent of Nazi propaganda. As a result, the Ideological Commission of the Soviet Communist Party recently criticized publication of the book because it "may insult the feelings of believers and be interpreted in a spirit of anti-Semitism." The London Observer's expert on Soviet affairs, Edward Crankshaw, said that the Communist Commission's action "is an indication of how sensitive the Soviet Government is to charges of anti-Semitism."

The paradox is that while sensitive to charges of anti-Semitism, the Soviet Union continues its campaign against religion in Russia and Soviet Jews. Mr. Speaker, the people of the free world must exploit this paradox and express their moral abhorrence of these Soviet crimes. The United States, for example, has a long history of protesting the oppressive treatment of national minorities by their governments. We did so during the Nazi period and we did so when the Turks slaughtered several million Armenians in 1914. If it will help in this case, we must do so again. As Mauriac says, "We must not sleep at such a moment."

Mr. REID of New York. Mr. Speaker, will the gentleman yield?

Mr. LINDSAY. I yield.

Mr. REID of New York. I congratulate the gentleman from New York on his important statement. I think it needs stating. The lack of religious freedom for Jews in the Soviet Union is tragic and highly repugnant to all those who believe freedom of worship is a fundamental human right. Persecution of Jews in the Soviet Union is shocking and a clear violation of the U.N. Charter and the universal declaration of human rights which are morally binding on all member states of the United Nations. Indeed, since 1917 no Hebrew Bible has been published in the Soviet Union and the study of Hebrew has been outlawed.

I hope our Government will make strong, prompt, and continuing representations to Moscow about the concern of the Congress and the American people on this serious matter.

Mr. LINDSAY. I thank my distinguished colleague from New York for his contribution and for the eminently sensible and wise suggestion that he has made in respect of the actions of our Government in making such representations to the Government of the Soviet Union.

(Mr. LINDSAY asked and was given permission to revise and extend his remarks.)

#### A TRIBUTE TO KAMEHAMEHA THE GREAT

(Mr. MATSUNAGA asked and was given permission to extend his remarks at this point in the Record.)

Mr. MATSUNAGA. Mr. Speaker, today is Kamehameha Day in Hawaii. The people of the 50th State will celebrate this day with songs and hula dances, pageants, and luaus, exhibitions of ancient Hawaiian relics, athletic competitions and water sports, and parades and ceremonies, in memory of Kame-

hameha the Great, frequently referred to as the Napoleon of the Pacific.

I call the attention of Congress to this event because I believe it holds a special significance for the United States. When Capt. James Cook, the British navigator and explorer, discovered the Hawaiian Islands on January 13, 1778, they were separated into kingdoms ruled by warring chiefs. It was with the assistance of two Americans, Isaac Davis and John Young, who introduced firearms into Hawaiian warfare, that Kamehameha conquered the entire archipelago, by force or persuasion, united it into one state under a strong central government and put an end to the continuous state of warfare between rival kings which had plagued the islands for centuries. Thus it was with American "foreign aid" that peace was first established among a warring people who today are known throughout the world for their spirit of "aloha" or love.

King Kamehameha's first great edict was "Mamalahoa," or "the law of the splintered paddle," whereby he decreed that "the old men and the children shall sleep on the highways unmolested." It was after he himself had been attacked by a fisherman who splintered his canoe paddle on the King's head, that Kamehameha issued the decree which led to a vigorous enforcement of measures for suppressing brigandage, murder, and theft throughout his kingdom, until public safety became an accepted matter and in fact "the old men and children could sleep on the highways unmolested."

The greatness of Kamehameha lay in his humanitarian qualities, his ability to organize his government while encouraging industry and promoting agricultural endeavors among his people.

Kamehameha died on May 8, 1819, at the age of 61. His burial place has been kept a dark secret in true Hawaiian tradition. We in Hawaii are proud of the history and tradition which Kamehameha the Great has left us. We rejoice in the fact that his greatness has been recognized by the Nation by the naming of the next Polaris missile submarine, the SSBN 642, as *Kamehameha*. The people of Hawaii are grateful for this action, which was announced last year by our late beloved President Kennedy. We pledge to do credit to that honor by continuing to serve as "the showcase of American democracy" in all its dreams and ideals.

#### LEAVE OF ABSENCE

By unanimous consent, leave of absence was granted to:

Mr. HOSMER, for June 15 through June 18, on account of official business of Joint Committee on Atomic Energy.

Mr. MONAGAN, for June 15 through June 20, on account of official business of Congress as observer at Geneva Disarmament Conference.

Mr. DON H. CLAUSEN (at the request of Mr. HALLECK), for today, on account of official business.

Mr. BATTIN (at the request of Mr. HALLECK), for today, on account of official business.

Mr. CLARK (at the request of Mr. ALBERT), for today, on account of official business.

#### SPECIAL ORDERS GRANTED

By unanimous consent, permission to address the House, following the legislative program and any special orders heretofore entered, was granted to:

Mr. GRAY, for 15 minutes, June 15; to revise and extend his remarks and to include extraneous matter.

Mr. NELSEN, for 20 minutes, June 15.

The following Members (at the request of Mr. MARTIN of Nebraska) and to revise and extend their remarks and to include extraneous matter:

Mr. MATHIAS, for 30 minutes, on June 16.

Mr. DOLE, for 1 hour, on June 15.

Mr. HALPERN, for 10 minutes, today.

Mr. CONTE, for 10 minutes, today.

The following Members (at the request of Mr. MATSUNAGA) to revise and extend their remarks and to include extraneous matter:

Mr. RYAN of New York, for 60 minutes, June 16.

Mrs. SULLIVAN, for 60 minutes, today.

#### EXTENSION OF REMARKS

By unanimous consent, permission to extend remarks in the Appendix of the Record, or to revise and extend remarks, was granted to:

Mr. COLLIER in two instances and to include extraneous matter.

Mr. GUBSER immediately prior to consideration of House Resolution 733.

Mr. BONNER, notwithstanding the fact that it exceeds two pages of the Record and is estimated by the Public Printer to cost \$247.50.

Mrs. GREEN of Oregon following the remarks of Mr. RHODES of Pennsylvania in Committee of the Whole today.

Mr. KASTENMEIER to follow the remarks of Mrs. GREEN of Oregon during debate on the pay bill.

Mr. RHODES of Pennsylvania in his remarks in Committee of the Whole today; and in the Appendix in four instances and to include extraneous matter.

Mr. DULSKI and to include a speech.

Mr. SMITH of Iowa during debate on H.R. 11049 and to include an editorial.

Mr. DORN during debate on the pay bill; and in the Appendix in two instances and to include extraneous matter.

Mr. CHAMBERLAIN and to include a magazine article, notwithstanding it will exceed two pages of the Record and is estimated by the Public Printer to cost \$315.

(The following Members (at the request of Mr. MARTIN of Nebraska) and to include extraneous matter:)

Mr. DERWINSKI.

Mr. ALGER in three instances.

Mr. MATHIAS in five instances.

Mr. FINDLEY and to include extraneous matter, notwithstanding it will exceed two pages of the Record and is estimated by the Public Printer to cost \$210.

Mr. DAGUE.

Mr. AUCHINCLOSS.

Mrs. REID of Illinois.

Mr. AVERY in five instances.

Mr. MORSE in two instances.

Mr. CRAMER in five instances.

(The following Members (at the request of Mr. MATSUNAGA) and to include extraneous matter:)

Mr. HEBERT.

Mr. CORMAN in two instances.

Mr. MULTER in three instances.

Mr. BECKWORTH.

Mr. POWELL.

Mr. CAREY in two instances.

Mr. STAEBLER.

Mr. PATTEN.

Mr. RYAN of Michigan.

Mr. RYAN of New York.

Mr. McDOWELL in two instances.

Mr. BURKHALTER in two instances.

Mr. MATSUNAGA.

Mr. HAGAN of Georgia.

Mr. ROONEY of New York.

Mr. KASTENMEIER.

#### ADJOURNMENT

Mr. MATSUNAGA. Mr. Speaker, I move that the House do now adjourn.

The motion was agreed to; accordingly (at 4 o'clock and 28 minutes p.m.), under its previous order, the House adjourned until Monday, June 15, 1964, at 12 o'clock noon.

#### EXECUTIVE COMMUNICATIONS, ETC.

Under clause 2 of rule XXIV, executive communications were taken from the Speaker's table and referred as follows:

2159. A letter from the Secretary of the Army, transmitting reports of the number of officers on duty with Headquarters, Department of the Army and the Army General Staff on March 31, 1964, pursuant to section 3031(c) of title 10, United States Code; to the Committee on Armed Services.

2160. A letter from the Director, Federal Mediation and Conciliation Service, transmitting a copy of the 16th Annual Report of the Federal Mediation and Conciliation Service, for the fiscal year ending June 30, 1963; to the Committee on Education and Labor.

2161. A letter from the Clerk, U.S. Court of Claims, relative to *James William O'Donnell, Salvatore de Tucci, and Arnold Wolf, d.b.a. Suffolk Farms Packing Company v. The United States* (Congressional No. 2-58); to the Committee on the Judiciary.

2162. A letter from the Clerk, U.S. Court of Claims, relative to *N. M. Bentley, a co-partnership v. The United States* (Congressional No. 2-62); to the Committee on the Judiciary.

#### REPORTS OF COMMITTEES ON PUBLIC BILLS AND RESOLUTIONS

Under clause 2 of rule XIII, reports of committees were delivered to the Clerk for printing and reference to the proper calendar, as follows:

Mr. PATMAN: Committee on Banking and Currency. House Joint Resolution 1041. Joint resolution temporarily extending the program of insured rental housing loans for the elderly in rural areas under title V of the Housing Act of 1949; without amendment (Rept. No. 1472). Referred to the Committee of the Whole House on the State of the Union.